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The Weekly Cleaner,

A PERIODICAL DEVOTED TO
RELIGION, EDUCATION, BIBLICAL AND
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לול

שנת תרכ"ב

HEBREW CALENDAR.

FOR THE YEAR FIVE THOUSAND SIX HUN-
DRED AND TWENTY-TWO (5622) OF THE
CREATION. COMMENCING SEPTEMBER 5TH,
1861, ENDING SEPTEMBER 24TH, 1862.

TABLE 1.

FEASTS AND FASTS. DAYS OF WEEK.

1. | | 2.

Sept. 5 6 Tishree Rosh Hashanah. Th. Fr.
8 Fast of Guedalyah. Sun.*
14 Kipoor. Sat.
19 20 Succoth 2 first days. Th. Fr.
25 Hoshanah Rabbah. Wed.
26 Sheminee Atsereth. Th.
27 Simhath Torah. Fr.

Oct. 4 5 Rosh Hodesh Heshvan. Fr. Sat.

Nov. 3 4 Rosh Hodesh Kislev. Sun. Mon.

28 Hanucah 1st day. Th.

Dec. 3 4 Rosh Hodesh Tebeth. Tu. Wed.

13 Fast of Tebeth. Fr.

1862 Jan. 2 Rosh Hodesh Shebat. Th.

16 Hamisha Asar. Th.

Jan. 31 Rosh Hodesh. Fr.

Feb. 1 Adar Rishon. Sat.

14 15 Purim Katan. Fr. Sat.

Mar. 2 3 Rosh Hodesh Adar Sheanee. Sun. Mon.

13 Fast of Esther. Th.

16 17 Purim. Sun. Mon.

Apr. 1 Rosh Hodesh Nissan. Tu.

15 16 Pesah, 2 first days. Tu. Wed.

21 22 Pesah, 2 last days. Mon. Tu.

Apr. 30 Rosh Hodesh Iyar. Wed.

May 1 Pesah Shenee. Th.

14 Lag Laomer. Wed.

18 Rosh Hodesh Sivan. Sun.

30 Rosh Hodesh Sivan. Fr.

June 4 5 Shebuoth. Wed. Th.

23 29 Rosh Hodesh Tamooz. Sat. Sun.

July 15 Fast of Tamooz. Tu.

28 Rosh Hodesh Ab. Mon.

Aug. 5 Tisha-be-ab. Tu.

11 Hamisha Asar. Mon.

26 27 Rosh Hodesh Eloul. Tu. Wed.

TABLE 2.

WEEKLY PARSHI-YOTH.

1. | 2. | 3.

Sept. 7 Haazinoor. Sab. Teshubah

14 Yom Kipoor Succoth, 3d day

21 Haberahah Simhat Torah

27 Beresheeth

Oct. 5 Noah Rosh Hodesh

12 Lech Lechah

19 Vayerah

26 Haye Sarah

Nov. 2 Toledoth Mah Hodesh

9 Vayer-eh

16 Vay-eh-lach

23 Vayesh-eb

30 Mikets Hanucan, 3d day

Dec.

1 Vayigash

14 Vaichi

27 Shemot

28 Vaerah

1862

Jan.

4 Bo

11 Beshalach

18 Yitro

25 Mishpatim

Feb.

1 Terumah

8 Tetsaveh

15 Ki Tissh

22 Vayakhel

Mar.

1 Pekudeh P. Shekalim, M. Hodesh

8 Vayikrah

15 Tetz

22 Sheminee

29 Tazriang

Apr.

5 Metsorag

12 Ahare Mot

19 Kadoshim

May.

3 Emor

10 Behar

17 Behukotai

24 Bamidbar

31 nasso

June.

7 Behangalotha

14 Selach Lecha

21 Korach

28 Hukath. R. Hodesh, M. Hodesh

July.

5 Balak

12 Pin'has

19 Matoth

26 Massay

Aug.

2 Debarim

9 Vaethpnan

16 Ekeb

23 Re-ay

30 Shophetim

Sept.

6 Ki Tetsch

13 Ki Tabo

20 Nitsabim, Vayelech

27 Perfect Common Year of 385 days.*

34 Perfect Common Year of 385 days.*

41 Perfect Common Year of 385 days.*

48 Perfect Common Year of 385 days.*

55 Perfect Common Year of 385 days.*

62 Perfect Common Year of 385 days.*

69 Perfect Common Year of 385 days.*

76 Perfect Common Year of 385 days.*

83 Perfect Common Year of 385 days.*

90 Perfect Common Year of 385 days.*

97 Perfect Common Year of 385 days.*

104 Perfect Common Year of 385 days.*

111 Perfect Common Year of 385 days.*

118 Perfect Common Year of 385 days.*

125 Perfect Common Year of 385 days.*

132 Perfect Common Year of 385 days.*

139 Perfect Common Year of 385 days.*

146 Perfect Common Year of 385 days.*

153 Perfect Common Year of 385 days.*

160 Perfect Common Year of 385 days.*

167 Perfect Common Year of 385 days.*

174 Perfect Common Year of 385 days.*

181 Perfect Common Year of 385 days.*

188 Perfect Common Year of 385 days.*

195 Perfect Common Year of 385 days.*

202 Perfect Common Year of 385 days.*

class secessionist or secessionists merely because their interest, or their moral convictions dictate to them that, better let seven members of a body develop themselves in their own way than to devastate the whole body by violence, demoralization, taxation, stagnation of trade, and the ruin of commerce, and the bait thrown to a host of vile speculators—and all these evils do not secure the end aimed at. It is these reasons that seem to disincline a number of Hebrews to a four hundred million dollar war and a half million of gunpowder fool, besides numerous other evils. But as to disunionists and secessionists, they, apparently, are rare among us. We have too much at stake by revolution and trouble; an amputation of seven members is less dangerous than the whole train of evils which the war must bring with it. Besides, if these southerners are as vile as the North represents them, they ought to have been turned out of the Northern Union, lest they corrupt the better men of the North.

Baron Edenshutz.

[After the "Sippurim"]

(CONTINUED.)

THE EYE, THE EAR, AND THE HAND.
(The OLD and the NEW.)

And ye shall behold, remember, and do all my commandments, and be holy"

"What is it, my son, that has given to our religion such hold on the affections of our people; that has so deeply rooted the Hebrew life in the Hebrew heart; that has sanctified our every nail in our houses; that has raised hosts of heroes in the faith, who were more swift than eagles to do the will of their maker; of heroes, who, neither in life nor in death would separate themselves (from the faith). And what is it that now encompasses our decay, our eclipse of faith? What gave the ancient men of the deed so much power, and why do the words of the new men, the men of the word pass like a vapor? With these words addressed the Rabbi his son, when he saw him looking with an eye of contempt upon the Amulet. Joseph had already perused some of the writings of the new school, and he admired their opinions very much. His father, with an eagle's eye, looked from the beginning to the end; he found that the consequence of a cold measured system of theology must end in total forgetfulness. "My son," said the aged father, "you look with contempt at this Amulet (קמיע), I know the source of this feeling you incline to the new school, and the serpent said [you see the first speech recorded is made by the serpent] 'אך כי אמר אליהם 'Hath God said?' [the serpent quotes Bible], and he persuaded the woman to eat of the tree of knowledge, "that was pleasant to behold," and the woman ate, and

was driven out of paradise. You are charmed by the serpent, the Bible quoting serpent, you go by speculation, by rationalistic theology, as I will call it, and it is this that disquiets me, on seeing you leave for Berlin. Listen, my son, in the Bible the relation to men to his maker is compared to that of husband to wife. Woe, then, to the wife that cherishes a mere measured speculative love to her husband and to her children. Woe to the rationalistic weights and measure. Faith is a sentiment that is governed by its own rule, so is religion. — I cannot enlarge on this subject now, I may make this topic the subject of my correspondence to you to Berlin. But before leaving me, I want to impress on your mind, that your tree of knowledge is pleasant to behold [to appearance] but it drives you from paradise. You see, my son, the fruit of the modern enlighteners they are like those of fireworks, when a crowd gathers round them in the darkness of the night they can send off towards the sky rockets of all colors, they are pleasant to behold, they delight the crowd in the dark, but the bubble is useless it rises, explodes, and drops down as spent material. So are the speculations of our modern charmers, the fireworks will delight the ignorant masses 'by strange fire' which the disobedient sons of Aaron (in their rancor or intoxication) lay on the altar; it is not acceptable, and the priests will perish in their desecration. The new system is barren. Look at our people, look at their leaders. Where is to be found among them the genial life and warmth of religion? Where is their piety, their actual charity? They are speculative, cold, fireworks, fit for shows; but they can furnish no food for the soul of man.

Moses and our true teachers understood the constitution of the human mind; they knew that, as the physical food of man requires bulk, so our spiritual food. The religious life can be sustained by observances only, and not by mere negations, and speculations. Here is the difference between the ancients and the moderns. *The ancients taught by the eye; by visible signs and observances; the modern by the ear.* But with the eye the ancients joined the hand; they ordained religious practices; so that what the eye was to behold would be impressed on the memory by the deed: the moderns merely address either the ear, or the cold rational faculty, omitting signs, faith, and also the practice: and this must end in total negation. They will find fault with teaching through the eye and the deed. Young as you are you must know you forgot much that was told to you what was addressed to your ear you forgot less that was brought to your knowledge by the eye, and least what you actually practised. The ancients taught by the eye and the hand; the moderns by the ear. And who were more true to nature, the ancients or the moderns? Nature teaches most by the eye, it placed the eye in front of the head, but the ear it placed at the side; the hand is also placed on the side, with a natural projection forward.

I desire you not to be among the crowd which craves for a "do-nothing" and "cost-nothing religion," and for this purpose hire themselves men to dance for them as they fiddle; who are like flutes through which the people can blow

as they list. Look at these fiddles and flutes, are not they light, brittle, hollow? They do not feed the poor, nor clothe the naked; you cannot bake a cake at their fire, nor kindle a coal at their embers. "Aluka says give, give" — and at last nothing remains on the other side.

You look with contempt at this Amulet, when I give it to you to wear it, it is not intended to work upon you as a charm but as Moses on the ancients did; I give it to you a sign, a symbol, an *Amulet*, to teach you by the eye. And here I imitate the wisdom of the ancients in opposition to the idle theories of the moderns, by whom the age is misled. Words and thoughts without deeds may do much in ordinary cases and times; but let a case of exigency rise, then words and thoughts are forgotten; but the visible signs can not be forgotten and they will be the sure guardians. And as such I gave you this Amulet. It is not the material that it is made of: it is not the writing: it is the idea that it may rouse in you, the duty of which it may remind you when my voice, when the voice of religion may be heard by you no more.

Joseph saw at once the solidity of his father's arguments, he thought *בשמים חכמה* "Wisdom is with the ancients." He took the Amulet, and with his own hand put it round his neck under his doublet.

"Let it remind you to remain, and to remain steadfast in your faith, said the father, in giving him his blessing showered by his tears."

(To be Continued.)

JEW IN THE DESERT OF SAHARA.

TUGURT.—This being one of the largest oases in the Desert, and having a considerable market, where dates, bernouses, and haiks, ostrich skins and feathers, are exchanged for wool, grain, sheep and camels; the Jews, I concluded, either from the kingdom of Tunis with merchandise, or from North-Western Africa, as silversmiths and goldsmiths, must form a part of that extensive population. But besides that consideration, the direct way from Souf to the Beni Mezab, is through Tugurt.

Ali Bey, present kaid, permitted me, on the perusal of my letters, to pitch my tent in his garden; and discharging my camel-drivers, escort and guides, I took a walk through that ancient, curious, and very populous city.

JEWISH MAHOMMEDANS.—I asked the khudja, (kaid's secretary), who was sent to direct me, to take me to the "shakh mela l-yehud," (Jewish quarter), supposing that here, as everywhere in Africa, and as in Rome, the Jews have their Ghetto. Without uttering a word, my sullen companion conducted me through high and narrow passages, into one street, and left me, saying, "There is the houma mela l-yehud."

I walked up and down, and met many an individual whose countenance and cast of features belonged, I thought, to the ancient race of Israel, but whose costume

*In the Sippurim the father makes the son confirm his promise to continue faithful in his faith by an oath. We think it improbable for a character like that of Rab Rab Jonathan, to ask an oath in matters of faith. Faith must be based on some belief, and who can know what he, on investigation, may be induced to believe. No thinking man knows what he will believe a year, or even a month or day hence, therefore no man can make an oath that he will continue a believer in a certain system.

tume and lounging walk made me hesitate to put the question:—If he was a Yehudi? lest I should be mistaken: and the offence of calling a Mussulman a Jew, is almost considered an unpardonable offence.

"Are you a Mussulman?" I asked an intelligent passer by.

"Where do you come from?" was his evasive reply.

"From Souf; but you have not responded to my question, sidi."

"Did you think me a Roumi?" (European) he asked further.

"No; I wished to inform myself if you were Arab or Mozabit."

"Li, la," he at last answered, "Mussulman."

"Are there no Mozabits, no Jews?" I further demanded.

Surveying me from head to foot, he rejoined in the affirmative; and betraying confusion, and in a faltering voice, he added: "Our fathers have all been Jews, but—"

"Our!" said I, interrupting him "Whose fathers?"

"Every one you meet with in this street," he said, "are of Hebrew descent. It occurred to a former kaid," he continued, "to offer to all his subjects the faith of the Prophet; and to our fathers, the choice between having their heads cut off, and embracing the religion of Mohammed."

"And what are you under the liberal kaid, Ali Bey, who has, moreover, been nominated by the French Government? Are you at heart a believer in the Prophet and the Koran, or Moses and the Torah?"

With a confused smile, and a polite bow, he bid me "flessalama," and left me.

Some time before I undertook the present journey, I had heard from a traveler of "a whole tribe of Jews who had been converted to Islamism," to which I gave but little credit; and the circumstances I had altogether forgotten. Reminded of what I had heard by this rencontre, my live interest was excited, and I did not return to my tent until I had obtained as far as possible a complete and reliable account of that wholesale conversion of the Jews. Wandering about from street to street, looking into every house where an entrance was free, I perceived in one three individuals seated on a piece of palm-leaf, in costume like the Katy's and Oadian Jews. The fine complexion of one of them, his fair complexion, round face, dark and bright eyes, and open forehead, having his beard and moustache uncut, I felt no doubt as to his origin. I walked in, and addressing them with the Mussulman "Essalama, or eah ba'koum." Throwing their stern regards at me, they murmured something which I did not understand.

"Peace be with you, ye sons of the exil," I then said in Hebrew.

"By my head, it is a Yehudi," said one; and they all responded:—"Baruch haba," (blessed be he that comes,) which is equivalent to welcome, got up, and touching my hand to kiss it, manifested great impatience to know who I was and what I came for. I told them that I came forth in welfare. They accompanied me to one Jew, from whom I gained exact particulars on all points on which I desired information.

CONVERSION OF THE JEWS TO MAHOMMEDANISM.—Under the government of one of the kaid's of the family of Ben Gellad, the Jews who, according to my informant, formed from days immemorial half of the population of Tugurt, were ever an object of his tyranny during his cruel and despot rule. Trampled and trodden, and persecuted, as if by a Roman pontiff, the Jews were at last summoned to embrace Islamism, or quit the town within twenty-four hours; leaving behind their wives and children. Every Jew who should after that term be found, not having made his declaration of the new creed, would incur the penalty of a "kaffer," (infidel).

Intoxicated with the spirit of vengeance

and iniquity, and continually drunk with makhia, inebriating liquor, Ben Gellad was inexorable. Several, therefore, in spite of the scorching atmosphere of the month of Pentecost, in order to glorify the name of Israel, *ה' קדש* took flight at the night, abandoning their family and property to the hands of the heathen fiend, and emigrated to other countries while the great majority, convoked by the guishars (rulers) of the synagogues, after praying and weeping in the presence of the Torah, came to the conviction that as no oath of abjuration of the God of Abraham, Isaac, and Jacob, nor any of the allegiances to the Prophet, was demanded, they should leave as blasphemers the Holy One by saying: "Mohammed was the soul of Allah," (Mahammed was the soul of God), than by sacrificing their lives in quitting the country, and leaving their wives and children to be polluted by their enemies.

Accordingly, the "whole tribe" made a confession of the faith of Islamism. Many families, according to the information of the same individual, left the country afterwards, and resumed their own religion; but the rest remained followers of Mohammed to this day.

Most of the Marabouts and Tullas (ologians) are descendants of those renegades, but they still bear the names of Jews, and their abodes are confined to one part of the town.

The observing traveler has no difficulty in recognizing, among the numerous native races, the characteristic signs of the Jewish face, notwithstanding the similarity of costume. It is very remarkable that, in spite of the influence of climate, the Jew has retained his white complexion and forms a striking contrast to the Arab, and even the Moor, not to mention the Negro, who are all born under the same zone.—*Jewish Intelligencer.*

Salt and its Offices.

Some modern agricultural writers have doubted the necessity of giving animals salt. The following remarks as to the effect of salt upon health, by Professor Johnson, may be relished by those who still up salt in their own puddings, and allow their cattle little now and then.

"The wild buffaloes frequent the salt licks of Northwestern America; the wild animals in the central part of South Africa are a sure prey to the hunter who conceals himself behind a salt spring; and our domestic cattle run peacefully to the hand that offers them a taste of this delicious luxury. From time immemorial, it has been known that without salt man would miserably perish; and among horrible punishments, entailing certain death, that of feeding culprits upon saltless food is said to have prevailed in barbarous times.—Maggots and corruption are spoken of by ancient writers as the distressing symptoms which saltless food engenders; but no ancient, or unchemical modern writers could expend how much suffering arose. Now we know why the animal craves salt—why it suffers discomfort, and why it ultimately falls into disease if salt is for a time withheld. More than half the saline matter of the blood [57 per cent] consists of common salt, and as this is partly discharged every day through the skin and the kidneys, the necessity of continued supplies of the healthy body become sufficiently obvious. The bile also contains soda as a special and indispensable constituent, and so do all the cartilages of the body. Stint the supply of salt, therefore, and neither will the bile be able properly to assist the digestion, allow the cartilages to be built up again as fast as they naturally waste.

SILENCE IN NATURE.—It is a remarkable and instructive fact that many of the most important operations of nature are

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of every Description and Style.

This well known old Firm is to be found

on Sansome street between California and Pine

streets.

J. F. COOKES,

Stall No. 15,

METROPOLITAN

MARKET.

DEALER IN ALL KINDS OF

FRUIT

ALEXANDER BUSWELL,

PRACTICAL

BOOK BINDER

Paper Ruler and Blank Book Manufac-

turer,

517 Clay and 514 Commercial streets,

[Between Montgomery and Sansome.]

SAN FRANCISCO.

Binding of every description neatly

executed. Blank Books Ruled and Bound to

any desired Pattern.

ST. LOSKY, LEVY & CO.,

IMPORTERS OF THE

Cheapest Brands

OF—

Havana Cigars.

And Sole Agents for the sale, in California, of

La Flor de Cabañas, Partagas y Ca Havana.

109 California Street,

Next door to Alsop & Co.

BOARDING HOUSES, &c.

AUG. J. SAULMAN.

F. L. LAUNSTED

SAULMAN'S

COFFEESALOON,

GERMAN BAKERY, AND CONFECTIONARY

Armory Hall Building,

No. 128 Montgomery Street, corner of Sacramento,

SAN FRANCISCO.

AGENCY FOR RUSSIAN CAVIAR.

Wedding Ceremonies, Balls, Parties

ETC. ETC. ETC.

ORDERS FOR CONFECTIONERY, PASTRY, JEL-

LIES, CREAM, etc. for Wedding Ceremonies

and Parties, received by

SAULMAN

ARMORY HALL BUILDING,

No. 128 Montgomery Street,

Who will furnish Families, Boarding Houses, and Hotels

with all articles usually sold in a Bakery and Confection-

ery Store, of a superior quality, on reasonable terms, and

at the shortest notice.

His long residence and extended custom is a sufficient

warranty of the superiority of his productions. not

STECKLER'S

Corner of Sansome & California streets.

This new and spacious hotel, centrally

located, merits the attention of every business man

visiting the city, as also of all those who love tranquility

comfort, and good table.

Couches will convey guests to and from the house.

EDWARD STECKLER, Proprietor

MRS. STDOLE'S

NEW YORK HOTEL.

Battery st. between Sacramento and

Commercial

New York Hotel.—This spacious hotel

contiguous to the Sacramento boats, and cen-

trally located, has been leased by Mrs. Sto-

dole, long and favorably known in our com-

munity as the dispenser of the best things the

market affords. The hotel has been thorough-

ly refitted, and city boarders, as also strangers

from the country, will find this house a pleas-

ant and comfortable home.

WHAT CHEER HOUSE,

SAN FRANCISCO,

BEST AND CHEAPEST

HOTEL.

THE STATE

NOW CONDUCTED on the EUROPEAN

PLAN.

Neat, Good and Cheap, at New York Prices!

GOOD LODGINGS, 50 CENTS PER NIGHT!

Shower Baths Free!

An extensive LIBRARY, MUSEUM and Reading

Room, Free to all the guests.

R. B. WOODWARD

Proprietor.

KOSHER BOARDING.

MY HOUSE, ESTABLISHED SINCE A NUM-

ber of years, is well known to the commu-

nity. Gentlemen and families will find excellent

accommodations, both with BOARD and ROOMS,

reasonable charges

Weddings and Parties attended to at, in, or

out the house at the most reasonable rates.

Mrs. A. WARSCHAUR,

916 Stockton street, bet. Washington and Clay streets,

SAN FRANCISCO.

WM. FAULKNER & SON.

132 Sansome street,

SAN FRANCISCO.

SOLE AGENTS for

JAS. CONNER & SON'S U. S.

TYPE FOUNDRY.

and dealer in all kinds of Printing Material—

Printers will find it to their advantage to call on us be-

fore purchasing.

THE WEEKLY GLEANER.

SAN FRANCISCO: SEPTEMBER 19, 1861.

לח

כח [Feast of Tabernacle] Thursday, Friday, Sept 19, 20.

הושענה רכה. Wednesday, Sept. 25.

עצרת. Thursday Sept. 26.

שמיחת תורה. Friday, Sept 27.

Hephtsi-bah Devotions.

Hephtsi-bah Devotions are held at the School house, regularly every Friday evening, at 5 o'clock, and Sabbath morning, at eleven o'clock.

Religious Instruction.

The Hephtsi-bah School, for Religious and Hebrew instruction, invites all the Hebrew children in this city to attend, regardless of their nationality.

While this School is open, and earnestly invites all children, regardless of pay, it is to be hoped that those parents who are able will contribute towards its support, and henceforth do their duty to their children and to their people.

Sessions.

At the school house.—Wednesday and Friday at 4 p. m.

Saturday and Sunday, at 9 a.m.

Parents will oblige by seeing that the children arrive at an early hour.

EDITORIAL REMARKS.

The Hebrew Festival.

The divisions of seven and ten are, in the Moaic economy, symbolical and made the supporters of a number of sacred reminiscences and observances. Seven is the symbol (sign) used in the account of creation; during six periods the creative power is represented to have proceeded; with the seventh, rest and sanctification commenced. To assure, to promise, faithfully, is expressed in Hebrew by SHABAH, to "seven-fold" (to promise seven times) to make oath; because at such occasions seven witnesses used to be present: (H.rodots 3:8.) When Abraham made a covenant with Abimelech, he "set seven ewe lambs of the flock by themselves," and Abimelech said unto Abraham: "What (mean) these seven ewe lambs which thou hast set apart? And he said, these seven ewe lambs thou shalt take off my hand, that they may be a witness unto me, that I have digged the well, Genesis 21:28, 30. Balam desires Balak to build him seven altars, and to prepare for him seven oxen and seven rams. The lamps of the golden candlestick are seven, Exod. 25:23. The seventh year is sabbatical (the soil is not cultivated, but is allowed to rest. And, again, seven Sabbaths of years form the Jubilee, [Lev. 25:8;] the festival of Passover lasts seven days; so does that of Tabernacles, [Levit. 24. Seven, SHABAH, from SABA "to be satisfied," is expressive of plenty, regardless of numbers: "and Jacob prostrated himself seven times to the ground," i. e. several, many times; "the barren has born seven," 1 Sam. 2:5, i. e. has been blessed with a numerous family; "better to thee than seven sons, i. e. than many;" "thou hast received seven fold [punishment] for thy sins, i. e. abundantly; seven women shall take hold of one man, etc., i. e. many; when [the thief] is found out, he has to pay seven-

* This article was written and appeared in THE GLEANER Sept. 17, 1858. We repeat it.

fold, i. e. he has to make ample restitution. Thus, [ESER from ashar to abound to be rich,] the number ten is used as a sacred number, and also, at the same time for a general term of abundance, "and ten women shall bake their bread in one oven, [Levit. 26:26] i. e. many women, etc., "and ten men from among all [many] languages among nations shall take hold at the hem (of the garment) of a Hebrew man, saying, let us go with you, for we have heard that God is with you," Zaccariah, 8:23 i. e. many men from the Gentiles etc., and lastly, seven are the periods of our pilgrimage on earth. "The days of our years! [In them are contained,] even they amount to seventy years, and their pride [even in their prime] is trouble and mischief; for he, [time or its author] drives us hastily, and we fly away, [Psalm 91:10].

Here fellow pilgrim, we find the key to the mysterious cycle [circle חוץ hence חוץ] in which religion points to us our life and its duties: the holidays, the חגים "Festivals," from חוץ to move in a circle, to wheel about, last from spring to autumn, from PESSAH [Passover,] which is celebrated at the vernal equinox to Succoth, "Tabernacles," kept at autumnal equinox. They last from spring, over summer, to autumn; and at their exit we find ourselves imperceptibly placed in face of the cold, hoary winter. This economy, that is, the placing holy observances and connecting them with seasons, is highly philosophical and instructive—it is this that will always give them a high significance and moral import, as long as times and seasons will last. By this economy, the sacred author of these institutions, calls the seasons in aid for the purpose of impressing upon the dial of time, and of holding before our view, the history and duties of our lives. Yes, thoughtless, faithless mortal, thou who art bounden in the bonds of fleshly corruption, and whose eyes are covered by an impenetrable opaque cover of materialism, thou who art bounden with the seven-fold bonds of a time that makes thee oblivious of eternity—thou, who in thy carnal enjoyments—thy only aim and delight—like a B. Shazzar, [Daniel v.,] carouseth with thy boon companions, during the darkness of thy spiritual night, and profanest the sacred vessels of the temple [the human body which, with its members, is to represent a temple and its vessels] at thy revels—yea, while thou, forgetting thy God, art feasting before thy idols and loathest admonition—whilest thou, like Nebucadnazzar, raisest a golden image and prostratest thyself before it into the dust—the hand, as at the riotous banquet of a Belshazzar, writes in letters as little intelligible to thee, and thy wise men, thy blind seers and . . . ten charms, as was that which was written on the walls of Babylon, to those of that luxurious city:

Mene, Tekel, Uharasin, thou art numbered, thou art weighed and found wanting—yes, wanting, thoroughly wanting—wanting! We, as did Babylon the Great, of old, feast, carouse, day after day, month after month, forgetting the enemy that besieges us within and without, till at last, the night comes—the awful night of visitation, which seals our fate and ends our doom—and, we are found wanting.

Am I dreaming? is this vision the illusion of the night, or is it a reality?

Dreaming! perhaps you think so—and so did the brothers of Joseph think him a dreaming—and they hated him for it—and they sold him too—but he saw realities. Now, sinful fellow pilgrim, hast thou asked, or wilt thou ask the watchman מורה לילה Watchman! what [time] is it of the night, the awful dark night? Yes, it is night, deep, dark, dreary, doleful night among, and around us. Have you enquired of the Watchman?—Whither you have, or you have not, he cometh, the faithful messenger cometh and tells לילה בוקר אמת the morning dawned [the day passeth, the eve was misspent] and night overtook you—spiritual darkness covers the land.—

פסח

The watchman says, on Pesah בוקר אמת, "the morning has come," the spring of the season presenting the spring of life, appeals to you נפסח on Pesah, [Passover,] the festival of spring, or as the word may be rendered "in stepping forth, in the spring of life, it exhorted thee to remove from thy house, i. e. thyself, all, all חמץ leaven, all that is calculated to cause permanent dissolution and corruption—thou shalt remove on it all חמץ—all violence and oppression—that violent and unregenerate spirit which makes you so prone to avenge supposed wrong, and so very tardy to appreciate the good that is done—that makes you kill a neighbor morally right out, without mercy, or leniency, for one misdeed, according to your perverse notions of right and wrong, without remembering the hundred deeds which ought to have endeared him to you—yes, Pesah preaches to you lessons for removing that spirit which is always at hand with the כרת חרין, "that unregenerate spirit, which shows that few of us do improve the Pesah.

And how long is the festival to last? We are to observe it seven days; figuring the seven periods of life, that is, during the whole pilgrimage of life.

שבועות

And if the Pesah, "spring" has passed, and the summer, after seven times seven days, has called thee on the שבועות. "The Feast of Weeks, Oath, Covenant," (these are the literal translations of the Hebrew word) at last to submit thyself will to Sinai, to stern unselfish law, and to exclaim with ancient Israel, "we will perform and obey," (Exodus 23).

(To be continued.)

עך מתי

That we continually recommend our school to the patronage of the better portion of our Hebrew community cannot be as objectionable as the neglect on the other side, whose duty it is to make better provisions than there have been made.

Why should not an active committee be found to relieve us of the unpleasant task of having continually to beg funds? And why should we have to manage a School that is an honor to our people, and, we hope, a blessing to our children, with such a sacrifice on our part? If asked why do not the parents provide necessities, we need but refer to the general state of religious instruction among us. Have the Congregations used the best means for the best ends? And this question is one of a serious nature! It involves an awful responsibility!

Our children associate with those of our neighbors; some frequent occasionally, others regularly Christian

Sunday schools, and unless they see our schools as well endowed, as respectfully furnished, and supplied with as gentle and gentlemanly and ladylike teachers, the child will confound its religion with its school, and think the former inferior to other systems of religion.

What we desire is:

That some friends take the pecuniary management of the school into their own hands.

That societies and those whose duty it is to make the best provision for children come in and do their duty honestly and faithfully.

Schools, it is admitted, we do want, if so, we want teachers and supporters. Shall a man, if he wants a music teacher for his child, employ a singing master, merely to satisfy party-spirit?

And shall a Congregation think that it has no other duties than to make provision for singing, and, if a man wants a nurse for his child shall he fix upon a young lady on account of her voice, forgetful of her inability to nourish the child!

We earnestly close with the sincere request for some assistance and relief. Let parents and friends use their efforts.

Why should we, for the conscientious discharge of our duties and with our labors night and day, have to put up with privations of every kind, and not be able to get out of debts, contracted for the benefit of others.

We ask "how long" shall this state continue?

Another Treason and a Threat for Damages.

Whenever any of our opponents want to show their importance, we cannot, in justice and charity, refuse them the gratification. Why not! this is the only country where some men have the chance at all to be heard, and others, to be abused. We do not know the writer of the above lines, on our book we find no such name, and for enquiry we, indeed, have no leisure nor inclination. The note reached us by mail these days, and we thought best to publish it. From the contents, it seems that some man's sight is so dim that they cannot distinguish between Secession and Non-resistance [by civil war.]

As the gentleman is already No. 2, we must tell our readers that we are happy to side with the noblest men and minds of this and every age: they are loyal to even corrupt governments; and no man who understands the English idiom could read in our articles any advice for secession; such would be a moral wrong and against the interest of the country. But we also, with the best of our race, are against all warfare; your war-men are neither the philosophers, nor the divines, nor even the honest mechanic and agriculturist, nor the thrifty merchant.

Strange madness! Let a man, or ten men be tried for murder, and the generous portion of the population will sympathize with him or them; petitions will be circulated for their reprieve; but when a neighbor or a country of neighbors, who

* SAN FRANCISCO, 3d Sept., 1861.

MR. ECKMAN, Sir:—You will please keep your secession sheet at home, as we don't want to support traitors.

If you keep on sending us your paper we will sue you for damages. Yours, etc.,

W. T. SCHLOSS & CO.

539 Washington street.

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AN AFFECTING INCIDENT.

"I COME; I COME."

A little daughter ten years old lay on
her death-bed. It was hard parting with
the pet of the household. The golden
hair, the loving blue eyes, the bird-like
voice, the truthful, affectionate, lug-
hearted girl!—how could she be given
up! Between this child and her father
there has always existed, not a relation-
ship merely, but the love of congenial
nature. He will on his knees by her bed-
side and wept bitter tears. He strove to
say, but could not, "Thy will be done!"
It was a conflict between grace and na-
ture, such as he had never before ex-
perienced. His sobs disturbed the child,
who had been lying apparently uncon-
scious. She opened her eyes and looked
distressed.

"Papa, dear papa," said the little girl
at length.

"What, my darling?" answered her
father striving for composure.

"Papa," she asked, in faint broken
tones, "how much—do I cost you—very
year?"

"Hush, dear, be quiet!" he replied in
great agitation, for he feared delirium was
coming on.

"But, please, papa, how much do I
cost you?"

"To soothe her, he replied, though with
a shaking voice, "Well, dearest, perhap-
two hundred dollars. What then, dear-
ling?"

"Because, papa, I thought—may be—
you would lay out this year, for poor
children—to remember me by."

Washington street.

With what delicate instinct had the dy-
ing child touched the strings of comfort!
A beam of heavenly joy gleamed into her
father's heart, the bliss of one noble, lov-
ing spirit was mingled with his life. Sel-
was forgotten—the sorrowful parting,
the lonely future. Nought remained but
the mission of love, and a thrill of grati-
tude that in it he and his beloved were
co-workers.

"I will, my precious child," he re-
plied, kissing her brow with solemn ten-
derness.

"Yes," he added, after a pause, "I will
do it every year, as long as I live! And
thus my Lilan, shall yet speak and draw
hundreds and thousands after her to
heaven!"

The child's very soul beamed forth in
a long, loving smile-gaze into her father's
eyes; and still gazing she fell asleep.
Waking in a few minutes, she spoke in a
loud, clear voice, and with a loud clear
voice, and with a look of ecstasy:

"O, papa, what a sweet sight! The
golden gates were opened, and crowds
of children come pouring out! O, such
crowds! And they ran up to me, and
began to kiss me and call me by my
name. I can't remember what it was,
but it meant 'Beloved for the Father's
sake!'" She looked upwards, her eyes
dreamy, her voice died into a whisper.

"Yes, yes I come! I come!" and the
lovely form lay there untroubled by the
lover's sobs.

John Lee rose from his knees with a
holy triumph on his face. "Thank God,"
said he, "I am richer by another treasure
in Heaven!"

**Ladies United Hebrew
Benevolent Society.**

At the annual meeting of the above
Society, held in August last, (the notice
of which did not reach us before) the
following officers were re-elected:

Mrs. TANDLER, President.
GREENBERG, Vice-President.
JACOB RICH, Treasurer.

WALD W COHEN, Secretary.
A. LEVY,
SHAW,
M. GREENBERG, } Matrons.
C. MYER,
M. MORRIS,

PLACES FOR WORSHIP. — During the
Holydays there were eight places for
worship in this city; the two Synagogues:
the Hept-i-bah for children: the Hept-i-
bah for adults: the two Minyanim, call-
ing themselves "B'ne-Hamidrah;" the
Hebrath B'rith Shalom, and that Mr.
Elias Woolf.

Births, Marriages and Death.

Friends who wish to see the births, death, and mar-
riages noticed in the GLEANER, will oblige by sending
such notice to our office. Otherwise we can publish only
those which we copy from other papers, or whose first
name, age and other particular, we know.

Any such notice thrown into our letter-box CLAY Str.
517, (next entry from Merchant's Exchange) will be pub-
lished free of charge.

Special Notices.

מנן על ימים נוראים ויום טוב
The undersigned informs the Israelites
of this city, that they have engaged the

**APOLLO HALL,
PACIFIC STREET**

between Stockton and Powell street,
for the ensuing Holydays.

Tickets may be obtained at the Office
of CHARLES H. S. Sacramento street, and
at ABRAHAM ELIASER, 629 Kearney street,

bet. Pacific and Jackson, and on SUNDAY,
at the Apollo Hall from 3 to 6 P. M.

The sign at the door.
W. Eljelman, H. Weinbaum, A. Eliasson, 929
Kearney street, bet. Pacific and Jackson.

EQUITABLE REQUEST.

The actual amount of literary and educa-
tional labors on our hands since years, is so
great that we, in consequence, are obliged to
neglect the business department, at least as
far as the country is concerned. We can not
confine ourselves to a narrower sphere of activi-
ty; since, we think, to supply actual wants,
not supplied by others. And, as our labors
are not pecuniarily remunerative, we can not
engage efficient help; hence the great amount
of labor resting on our own hands, and the
continual monetary embarrassment to the
injury of even the cause to whose advance-
ment we are devoted.

The consequence was, that we could not
send bills to the country, as regularly as we
ought to have done, and the amounts due to
our office, have accumulated considerably
and in some instances so much that it may
prove inconvenient to some subscriber to pay
the whole.

We therefore beg to propose to those of our
friends, that are able and willing to pay, to
remit forth with any amount they may find
convenient to spare, either as payment in full,
or as they may otherwise desire; so that we
at once be relieved from the actual pecuniary
embarrassment under which we labor since
about three months; and knowing also what
we may expect from subscribers — there are
names on our list from whose bearers nothing
was ever paid hitherto.

We at the same time will make efforts to
send bills or have them sent, which, we hope,
will be duly honored, and remittance made by
post stamps: in cash, enclosed in registered
letters, or otherwise at our responsibility.

We also earnestly solicit friends of the
"GLEANER" in the different cities and towns,
to assist us by acting as agents in gaining
subscribers and remitting, as several good
men have done on former occasions.

All remittance will be duly acknowledged
in the columns of the "GLEANER," as also by
letters acknowledging the receipts sent to the
respective remitting parties.

In hopes of an early attention to this our
equitable request we sign
respectfully
EDITOR GLEANER.

Address: Gleaner,
San Francisco.
OFFICE HOURS.

At the office 514 Commercial street, or
enter 517 Clay street: from 12—1 P. M.
At the Harmonia School House (Sutter
near Stockton street) daily: from 9—10 A. M.

NOTICE.

CHEBRA BIKUR CHOLIM UKDOSHA
The members of this Association are noti-
fied, that the regular monthly meeting will be
held every second Sunday in the month, at 7
o'clock, P. M. at Platt's New Music Hall, on
Montgomery str.

By order,
ISAIAH COHN, Secretary.

CHEBRA BERITH SHALOME.
The regular monthly meetings of this Society
will take place every first Sunday in the month,
at Platt's Music Hall, at 7 o'clock, P. M.

B. PULVERMAN,
Secretary.

TO DISPOSE OF.

TWO SEPHARIM
are to be disposed of; either for sale, or
as a loan.

Enquire of L. Lazard, Original House,
531 Sacramento street, opposite the Pa-
cific Mail Steam Ship Company.

JAMES HAYES,
MANUFACTURE
AND
DEALER
IN
MARBLE
Grave Stones.

Chimney, Table & Couter Tops.
No. 166 CALIFORNIA STREET.

Hebrew Inscriptions executed with preci-
sion, and neatness. All work done in the
best manner at the lowest prices

HARMON
Select
INFANT, DAY AND INDUSTRIAL
SCHOOL.

Sutter, near Stockton street; in the building
formerly used as a City School, and origi-
nally as a church.

The Day School.
The undersigned has opened a regular Day School,
under his own management and that of a well-known
public school lady teacher, and such assistance as the
wants of the school may call for.

This school, in operation since the 1st of June, is an ex-
tension of the Hept-i-bah School (established July 1854),
and is managed exactly like the public school; with the
difference that it is a me at developing the moral faculties
simultaneously with the intellectual powers; its efforts
will be—have been those of the Hept-i-bah School
these seven years—to afford the child an education
besides instruction: to supply a want very much felt
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**SEWING CROCHETING, EMBROIDERY AND
MUSIC.**

These accomplishments, so necessary for the future
housekeeper, are taught at the school as necessary
branches of a common school education.

GERMAN AND FRENCH.—Pupils, already advanced in
the elementary branches, will be taught French and
German, if desired.

A number of German parents, who their children early
to learn to speak German. To satisfy this demand, pro-
vision is made for the German to be read as a medium
of instruction for the child, whose parents desire it.

Music.—This ornamental branch, frequently so injuri-
ously taught, without regard to health; to talent, and to
the probability of the student's being able to bring it to
any perfection and of practicing it when acquire — will
also be taught as soon as there will be any appreciable
demand for it.

The Infant School.

A School, after the model of the Prussian Verwahrungs-
anstalten, under the management of ladies, whose ge-
neral aim is to give the child a good moral and physical
education, by placing them under the guidance of
early training of youth—cannot fail to
exert a healthy influence over the whole life of the
Pupils, is still a desideratum in this city.

The Harmonia School is made every effort to supply
this want, and rejoice already in such a promising pa-
tronsage, that the operation of a second day-school, sec-
ond in the short time of its existence; so that an unjust
can be done to the school.

Parents have the choice to have their children address-
ed in German or English.

The confinement of children at too early an age, and
their premature intellectual development, is highly de-
precable. Yet many parents find it, as we see, accept-
able to see their children guarded from street influences
and home accidents, by placing them under the guid-
ance of ladies, who, by a motherly treatment, will very
early and especially cultivate in them the affectional
and moral faculties; who will entertain the agreeably-
partly by instruction, by stories, by playthings and other-
wise; and thus, in a healthy and happy way, that while
it keeps them young, from the dangers and influences of the
street, cannot be considered confinement.

The Harmonia School room measures 32 by 50,
is 18 feet high, with a play ground of 10 by 70 feet for
the girls, and another of the same dimensions for the boys.
It is in one of the most healthy localities, with an
appropriate internal arrangement and management, af-
forded to pupils those rare accommodations.

Such a school ought to meet with that support which,
similar establishments, to have met in Prussia and northern
Germany, in which country, these institutions, on account of
their usefulness, are the special care and provision of
Government.

The devotion of the undersigned to the cause of educa-
tion is fully known by his labors in the city since full
seven years. He is determined to make the Harmonia
School his special care; so that, while it is principally un-
der the management of ladies—a great advantage for the
young—he will, by his special care and close attendance
try to introduce into it that harmony and unity of action
which is so necessary for the maintenance of a sound and
healthy discipline.

Special care will be taken to see the children safely to
and from school. Children living on the other side of the
river will be met at fort; particularly those who have to
cross the Market street railroad track.

Charges are those usual in other private schools in
this city.
Apply at the School House daily from 9 A. M.; or at
the "GLEANER" Office daily from 12 to 2 P. M.
Commercial st.; or, 517 Clay st.

Independent Classes;
In
NEEDLEWORK, EMBROIDERY, MUSIC, FRENCH AND GERMAN

Independent classes in the branches of this caption are
in the process of forming for such pupils, who visit the
different day schools.
The classes will be in session from three o'clock
the afternoon on; so they interfere not with the regular
school hours.

JULIUS ECKMAN.

FOR THE HOLY DAYS.
GENTS & BOYS CLOTHING
I. & S. WORMSER

have just received a Splendid
Assortment of Gent's & Boys
Clothing. The latest Paris Style,
which we offer at the lowest
price possible

I. & S. WORMSER
616 Clay Street
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WHEELER

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WILSON'S

NEW STYLE

IMPROVED

FAMILY

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All former objections
overcome!NO LEATHER PAD USED ON
NEW STYLE MACHINE.

THE NEW STYLE HEMMER

And

TRANSPARENT CLOTH PRESSER

Are attached to the
IMPROVED MACHINE!

Prices greatly reduced

Send for a circular.

H. C. HAYDEN, Agent.

Corner Sacramento and Montgomery sts.,
San Francisco.

The Mission Woolen Mills use

WHEELER & WILSON'S

SEWING MACHINE

in making up overshirts, coats, suits, &c.

They now use from forty to fifty

constantly, and are

turning out

the

FINEST GOODS IN THE MARKET.

DRY GOODS.

NEW STORE.

H. W. STEIN & CO.,

Importers and dealers in

FRENCH, ENGLISH AND GERMAN

CLOTHS, CASIMERES, AND VESTS,

Always on hand, a general assortment of

Tailors' Trimmings

....AND....

BILLIARD CLOTHS,

AND CLOTHS FOR LADIES' WEAR,

140 Sacramento street.

Three doors above Montgomery, San Francisco.

Mr. H. W. Stein has just returned from Europe, where
he has made arrangements to be constantly supplied with
the choicest of the above goods.

HARRIS & COLEMAN,

—IMPORTERS OF—

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MILLINERY GOODS,

FANCY NOTIONS,

TRIMMINGS,

FRINGES,

RIBBONS,

BUTTONS,

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LACES,

SILKS,

BUTTONS, TRIMMINGS, FANCY NOTIONS, &c.

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tery streets.

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Wholesale Dealer in

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DESKS,

BOOK CASES, AND SHOW CASES,

OF ALL KINDS, for sale as above

J. M. MILLER.

SHOW CASE

Manufactory,

CABINET MAKER,

AND

STORE FIXINGS.

If you want work done neatly, punct-
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STAPLE and FANCY DRY GOODS,

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AGAINST ALL COMPETITORS

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brotypes and Photographs, it is guaranteed that all who
favor me with a call are sure to obtain better work than
can be produced at a other rooms in the State. I would
say to my patrons that I am now producing better work
than ever, at much reduced prices, to conform to the
times.Having reduced my prices more than 30 per cent, no
one need hereafter go to second-rate establishments on ac-
count of prices.Instructions given in the art, and stock furnished. Hav-
ing over \$20,000 worth of Cameras, Glass, Plates, Cases
and Chemicals, on hand and on the way, I shall hereafter
dispose of them at about New York prices

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NOTARIAL SEALS, as prescribed by the
law of 1863. Masonic and Official Seals of every de-
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BUY ALL YOUR

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The Best Lager Beer in the State.

THE COUNTRY SUPPLIED AT THE MOST
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JACOB COHEN & CO. have removed from No. 43
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